The truly devoted, for the purification of the heart, perform actions with their bodies, their minds, their understanding, and their senses, putting away all self-interest.
—*The Bhagavad-Gita*

THEOSOPHY

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"THE CYCLE MOVETH"

IN *Lucifer* for March, 1890, H. P. Blavatsky published an editorial, "The Cycle Moveth," reaffirming the purposes with which, fifteen years before, she had begun the work of the Theosophical Movement. Among other things, the editorial dealt with the historical forces at work in behalf of human awakening. It reiterated the encouragement provided a few months earlier in her article "The Tidal Wave." (*Lucifer,* November, 1889.) Between these two discussions of the closing cycle of the nineteenth century, she published "The Fall of Ideals" (*Lucifer,* December, 1889), in which she showed the folly of attempting to interpret the meaning and direction of history from mere surface phenomena which, she said, are "forever shifting." The resulting expansions and contractions of the moral nature of man swing general opinion back and forth between shallow optimism and despairing pessimism, but these oscillations are governed by appearances "on the external, illusionary plane."

In contrast to such foreshortened perspectives, H.P.B.'s exposition of the significance of the last twenty-five years of the nineteenth century grows from knowledge of the law of cycles. It reflects the insight which brought her into incarnation in preparation for a great work during that period. She wrote in full and detailed awareness of the evolutionary potentialities of all mankind. How else, in view of what she endured, can we understand the dauntless spirit of her

expression? Here was a woman, wracked by bodily ills, with but a year and a few months more to live, a champion of truth who had been deserted by numerous intellectual allies, whose defense against the meanest charges had been neglected by half-hearted followers, and who would soon be subjected, by the most influential newspaper in the United States, to a mass of closely packed calumnies collecting every lie and envious deprecation that had been aimed at her throughout her life. The Society she had brought into being to study and transmit the Wisdom-Religion had been torn by dissensions and made flabby by petty jealousies, her Teachings shadowed by the posturings of egotists, while the eager compromises of some members with the "authority" of scientific opinion compelled her to make frequent declarations of the autonomy of the ancient truths. She was obliged to cope continuously with attacks from without and weakness from within.

Yet she wrote, in 1890, without a trace of disturbance from these multiple disorders. The Cycle, she said, *Moveth,* and proceeded to elaborate this theme. She began by speaking of the mission of "the messengers sent out periodically in the last quarter of every century," and of how their intentions, while leaving ineffaceable marks, had been largely covered up by the blindness of conventional belief. Then, in the middle years of the nineteenth century, came the hammer blows of psychical phenomena—the strange capacities of the Fox sisters, the extraordinary physical manifestations of D. D. Home, and other inexplicable events which shook to their roots the assumptions of Materialism. What was the import of this cyclic eruption, this rude awakener, this psychological intrusion which defied academies, mocked gravely taught theories, and gained the attention of the world?

> It was [she wrote] the inner voice of the masses, their spiritual intuition—that traditional enemy of cold intellectual reasoning, the legitimate progenitor of Materialism—that had awakened from its long cataleptic sleep. And, as a result, all those ideals of the human soul which had been so long trampled under the feet of the would-be conquerors of the world-superstitions, the self-constituted guides of a new humanity—appeared suddenly in the midst of all these raging elements of human thought, and, like Lazarus rising out of his tomb, lifted their voice and demanded loudly recognition.

Such was the voice of renascent Spiritualism. Of a higher origin was the voice of H.P.B. Like a calm physician in the presence of

strange new symptoms—wild bodily thrashing, uncontrolled outcries, and fevers bespeaking ills in no book of common medical practice—she saw behind all this confusion the unmistakable evidence of a hidden health. She could distinguish between the paroxysms of disease and death and the turbulence of birth. She could recognize the half-instructed voices of rebellion in all their dissonance and immaturity, and she knew to what final result the jangle of protest might lead. So, after speaking of these things and their effect on outworn dogmas of every sort, she said of the Spiritualist movement:

> Yet in truth, its phænomena, its psychic and mesmeric manifestations, were but the cyclic pioneers of the revival of prehistoric Theosophy, and the occult Gnosticism of the antediluvian mysteries. These are facts no intelligent Spiritualist will deny; as, in truth, modern Spiritualism is but an earlier revival of crude Theosophy, and modern Theosophy a *renaissance* of ancient Spiritualism.

She added, however: "Thus, the waters of the great 'Spiritual' flood were neither primordial nor pure." The Spiritualists, conceivably, may be seen as only the shock troops of far-reaching historical change, cast in roles involving courageous iconoclasm more than the transmission of incorruptible truth. It was the work of Theosophy, as the cycle ripened, to make this crucial distinction; and of the Teacher, H.P.B., to separate the nourishment of metaphysical meaning behind psychic phenomena from the chaff and delusions of miracle-mongering. Yet she was also able to say, while these tumultuous processes went on:

> . . . many were those on whom the spiritual and psychic evolution of the cycle wrought an indelible impression; and such ex-materialists could never again return to their iconoclastic ideas. The enormous and ever-growing numbers of mystics at the present time show better than anything else the undeniably occult working of the cycle. Thousands of men and women who belong to no church, sect, or society, who are neither Theosophists nor Spiritualists, are yet virtually members of that Silent Brotherhood the units of which often do not know each other, belonging as they do to nations far and wide apart, yet each of whom carries on his brow the mark of the mysterious Karmic seal—the seal that makes of him or her a member of the Brotherhood of the Elect of Thought.

How does one "identify" such individuals? They have, she suggests, distinctive qualities of mind and heart. They show determination in the search for impersonal truth and are devoted to ideals so

pure they cannot even be formulated. Who will count them? Duryodhana, after a review of his army, told his companions: "Our forces are insufficient; let us then prepare for battle." No such anticipations of failure characterize H.P.B.'s evaluation of the forces for human awakening. Speaking of souls so brought to light and independence by the impulses of the cycle, she says: "How rarely one meets with such, and yet their name is legion, if only they chose to reveal themselves." Then, having declared that their motives are the same as those which press "every earnest Theosophist onward through years of public obloquy and public octracism," H.P.B. says—

> . . . they are in truth Theosophists *de facto* if not *de jure*. We meet such in every circle of society, in every class of life. They are found among artists and novelists, in the aristocracy and commerce, among the highest and the richest, as among the lowest and the poorest. Among the most prominent in this century is Count L. Tolstoi, a living example, and one of the signs of the times in this period, of the occult working of the ever moving cycle. . . . The fact that Count Tolstoi, all his passionate earnestness notwithstanding, did not become an orthodox Christian, nor has succumbed to the wiles of Spiritualism (as his latest satire on mediums and "spirits" proves), prevents him in no way from being a full-fledged mystic. What is the mysterious influence which has suddenly forced him into that weird current without any transition period? What unexpected idea or vision led him into that new groove of thought? Who knoweth save himself, or those real "Spirits," who are not likely to gossip it out in a modern séance-room?
>
> And yet Count Tolstoi is by no means a solitary example of the work of that mysterious cycle of psychic and spiritual evolution now in its full activity—a work which, silently and unperceived, will grind to dust the most grand and magnificent structures of materialistic speculations, and reduce to nought in a few days the intellectual work of years. What is that moral and invisible Force? Eastern philosophy alone can explain.

There follows a description of the work of the Theosophical Movement and how it sought to release the Spiritualists from their delusive belief in "Spirits of the Dead," of its success in spreading, even in religious circles, the logic of Karma and Reincarnation and "God as an abstract principle." It was the stir of awakening that she saw, and described in this article, finding it present wherever there were minds susceptible to the power of truth.

Today a greater turbulence affects the world, with questioning far exceeding the demands of the closing years of the nineteenth cen-

tury. And again, as anyone can see, the waters of the rising tide are "neither primordial nor pure." Yet by the logic of everything that H.P.B. wrote concerning the hundred-year cycle, they bear a similar significance and promise, and in this century on a scale that forbids description. And a careful consideration of everything she said about the future—now a fast-approaching present—brings full confidence that the time and necessary work of discriminating the true from the false, and separating the nourishing grain from the chaff, will come again; that there will be many new helpers, many faithful ones as yet unknown, and guides of ample strength and comprehension. What other meaning can be given to a present so filled with human longing, so determined in its outcries for justice, brotherhood, and light?

Work for the Future

The race is as a whole in a transition state, and many of its units are kept back by the condition of the whole. We find the path difficult, because, being of the race, the general race-tendencies very strongly affect us. This we cannot do away with in a moment. It is useless to groan over it; it is also selfish, since we in the distant past had a hand in making it what it now is. The only way we can alter it is by such action now as makes of each one a centre for good, a force that makes "for righteousness," and that is guided by wisdom.

—William Q. Judge

THE POWER TO HEAL

[During H. P. Blavatsky's editorship of the *Theosophist,* and later of *Lucifer,* numerous unsigned articles of obvious value were published in these journals, many of them, however, bearing strong internal evidence of being from her pen. One of these, "The Power to Heal," was published in the *Theosophist* for April, 1883, and is here reprinted for the first time in THEOSOPHY. It calls to mind H.P.B.'s statement in *Isis Unveiled* (I, 498) that illness effects a change in "the corporeal polarity of a patient, as disease always does in a greater or lesser degree," and also that "health of body or mind is only possible when there is a perfect magnetic equilibrium in one's system." It becomes apparent that both physical and mental well-being are largely matters of magnetic polarity, "The 'healer' heals," she says, "simply by restoring that balance in his patient by the force of his benevolent desire and will." (*Theosophist* II, 275.) The chief qualifications for magnetic healing, it may be noted, are good health, strong faith, muscular strength, sympathy, vital energy, and a determined will —the ability to heal being in no sense suggestive of adeptship, or even notable wisdom, on the part of the healer. Some of the most successful practitioners have been simple individuals endowed with a surplus of physical and magnetic force. "The Power to Heal" has been somewhat condensed here from the original text as it appears in the *Theosophist.*—Editors]

IT is a striking commentary upon the imperfection of our modern system of medicine that an almost unanimous scepticism prevails among physicians as to the power of healing the sick by mesmeric methods. By most the thing is declared impossible, and those who maintain its reality are set down as little better than charlatans. The majority are not satisfied with this exhibition of petty spite: they do their best to intimidate and ostracise the more candid minority. And they find more than willing allies in the theologians who stand for their especial prerogatives, and, while claiming to heal by divine commission, denounce all lay mesmeric healers as either humbugs or sorcerers. It is saddening to read in the literature of mesmerism so many plaintive protests against the prejudiced injustice of the medical profession towards such able scientists as Gregory, Ashmurner, Elliotson, and Von Reichenbach.

One cannot restrain one's indignation to see how an instinct of narrow selfishness carries professional men beyond all bounds and warps the moral sense.

The case of Newton, the American healer, whose mesmeric cures are recorded by thousands and embrace examples of the most desperate ailments instantaneously relieved, is striking. This man has healed in public halls in many American cities as well as in London, not scores, but hundreds of sick people by the simple laying on of hands. His power was so great that he could by a word and a gesture dispel the pains of everybody in the audience who stood up when he called upon those who were suffering from any pain to do so. Seventeen years ago he publicly stated that he had up to that time cured one hundred and fifty thousand sick persons; what his present total is—for he is still curing—we cannot say, but it must be larger than the aggregate of all the instantaneous cures effected by all the "holy wells" and shrines and professed healers within our historical period.

A book (*The Modern Bethesda, or The Gift of Healing Restored*) by Mr. A. E. Newton, a respectable gentleman of Massachusetts, which appeared in the year 1879, contains the record of some thousands of cases which yielded to Dr. Newton's tremendous psychopathic power. From a public address of the latter (see pp. 113-114) we learn that "In healing there must be faith *on one side or the other*. A healer should be a person of great faith, great energy; sympathetic and kind; a man who is true to himself; a muscular man, with a fixed, positive and determined will. One possessing a good share of these qualities will be successful." The discourse finished, he gave a practical illustration of his healing power. Said he: "Now I ask any in the room that are in pain to rise—only those who are in acute pain." About twenty rose, and the Doctor threw his arms forcibly forward and said: "Now your pain is gone." He then "requested those whose pains were cured to sit down, and they all sat down." His power has been sometimes so superabundant that he had only to touch a paralytic, a club-foot patient, a deaf or blind person, to cure them on the spot, and there he has touched and healed 2000 in one day. The Curé D'Ars, a good French priest, who died in 1859, healed like Newton for thirty years; during which period he had been visited by 20,000 patients of all ranks and from every country in Europe. Dr. Ennemoser, in his most interesting *History of Magic,* tells about Gassner, a Romish priest of the latter

half of the eighteenth century, who cured his thousands by the following artifices:

> He wore a scarlet cloak and on his neck a silver chain. He usually had in his room a window on his left hand, and a crucifix on his right. With his face toward the patient he touched the ailing part, . . . calling on the name of Jesus. . . . Every one that desired to be healed *must believe* . . . covered the affected part with his hand, and rubbed therewith vigorously both head and neck.

In our days the Roman Catholics have revived the business of miraculous cures on a grand scale: at Lourdes, France, is their holy well where hundreds of cripples have deposited their sticks and crutches as tokens of their cures; the same thing is going on at the parish church at Knock, Ireland. . . . In fact the Church of Rome has always claimed a monopoly and made the simple psychopathic law play into their hands as testimony in support of their theocratic infallibility. That useful compiler of valuable psychic facts, the Chevalier G. des Mousseaux, scrapes on this papal violincello with great zeal. With him all mesmeric healings are effected by the devil . . .

His several volumes contain hundreds of reports of cases in which the devil has shown his Satanic power by healing the sick and doing all sorts of wonders. And that we may have the most unanswerable proof that the mesmeric fluid has manifested itself similarly in all ages, he collects from the writings of the ancients the testimonies which they have left on record. Nothing could be more sarcastic than his arraignment of the Academies of Science and the medical profession for their stupid incredulity as to the occurrence of these marvels. Verily this is an author to be studied by the intelligent psychologist however much he may be disposed to laugh at his Catholic bias and his blind resort to the theory of a non-existent devil to explain away the beneficent power to heal disease which so many philanthropic men in all epochs have exercised. It is not in the least true either [as M. des Mousseaux contends] that mesmeric cures are impermanent or that one disease disappears only to be replaced by a worse one. If the operator be healthy and virtuous and knows his science well, his patient will be effectually restored to health in every instance where his or her own constitution is favourably disposed to receive the mesmeric aura. And this leads us to remark that Dr. Newton has not sufficiently explained the curative action of faith nor its relation to the mesmerizer's healing power.

The familiar analogy of the law of electric and magnetic conduction makes all plain. If a metallic body charged with + electricity be brought into contact with a body negatively electrified, the + fluid is discharged from the first into the second body. The phenomenon of thunder and lightning is an example in point. When two bodies similarly electrified meet they mutually repel each other. Apply this to the human system. A person in health is charged with positive vitality—*prana,* od, aura, electro-magnetism, or whatever else you prefer to call it: one in ill-health is negatively charged: the positive vitality, or health element, may be discharged by an effort of the healer's will into the receptive nervous system of the patient: they touch each other, the fluid passes, equilibrium is restored in the sick man's system, the *miracle* of healing is wrought, and the lame walk, the blind see, deaf hear, dumb speak, and humours of long standing vanish in a moment!

Now, if besides health, power of will, knowledge of science, and benevolent compassion on the healer's part, there be also faith, passivity, *and the requisite attractive polarity,* on that of the patient, the effect is more rapid and amazing. Or, if faith be lacking and still there be the necessary polaric receptivity, the cure is still possible. And again, if there be in the patient alone a faith supreme and unshakable in the power of a healer, or a holy relic, or the touch of a shrine, of the waters of a well, of a pilgrimage to a certain place and a bath in some sacred river, of any given ceremonies, or repetition of charms or an amulet worn about the neck—in either of these or many more agencies that might be named, then the patient will cure himself by the sole power of his predisposed faith.[1] And this rallying power of Nature's forces goes in the medical books under the name of *Vis Medicatrix Naturae*—the Healing Power of Nature.

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[1] That excellent journal, *The Times of Ceylon,* in its number of February 7th, prints the following facts which illustrate the recuperative power of the imagination: "I have recently read an account of what is termed a 'faith-cure' which took place with the famous Sir Humphry Davy when quite a young man. Davy was about to operate on a paralytic patient with oxygen gas—but before beginning the inhalation, Davy placed a thermometer under the patient's tongue to record his temperature. The man was much impressed with this and declared with much enthusiasm that he was already much relieved. Seeing the extraordinary influence of the man's imagination, Davy did nothing more than gravely place the thermometer under his tongue from day to day, and in a short time he reported him cured." I can relate a perfect faith-cure of a desperate case of dysentery in one of our planting districts . . . Dr. Baylis . . . had just returned from a visit to India, having left his assistant in charge, and on his return was much distressed to learn that a favorite patient of his . . . was desperately ill with dysentery and not expected to live more than a day or two, being almost *in extremis* . . . there was nothing more to be done as the doctor found the treatment to have been all that he could have adopted. Wishing to see the patient before her death, he at once went to the estate, and

It is of supreme importance that the one who attempts to heal disease should have an absolute and implicit faith (a) in his science; (b) in himself. To project from himself the healing aura he must concentrate all his thought for the moment upon his patient, and WILL with iron determination that the disease shall depart and a healthy nervous circulation be re-established in the sufferer's system. It matters nothing what may be his religious belief, nor whether he invoke the name of Jesus, Rama, Mohammed, or Buddha; he *must believe in his own power and science,* and the invocation of the name of the founder of his particular sect only helps to give him the confidence requisite to ensure success. Last year in Ceylon, Colonel Olcott healed more than fifty paralytics, in each case using the name of Lord Buddha. But if he had not had the knowledge he has of mesmeric science, and full confidence in his psychic power and the revered Guru whose pupil he is, he might have vainly spoken his simple religious formula to his patients. He was treating Buddhists, and therefore the invocation of Sakya Muni's name was in their cases as necessary as was the use of the name of Jesus to Pere Gassner and the other many healers of the Romish Church who have cured the sick from time to time . . .

Those who may, after reading our remarks, feel a call to heal the sick, should bear in mind the fact that all the curative magnetism that is forced by their will into the bodies of their patients, *comes out of their own systems.* What they have, they can give; no more. And as the maintenance of one's own health is a prime duty, they should never attempt healing unless they have a surplus of vitality to spare, over and above what may be needed to carry themselves through their round of duties and keep their systems well up to tone. Otherwise, they would soon break down and become themselves invalids. Only the other day a benevolent healer of London died from his imprudent waste of his vital forces. For the same reason, healing should not be attempted to any extent after one has passed middle life; the constitution has not then the same recuperative capacity as in youth. As the old man cannot compete with the

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on seeing him she expressed great pleasure, saying in faint tones she knew she should recover now that he had come to attend her, as she had such complete confidence in him. At her request he remained in the house, but no change in her medicine was made. Strange to say she at once began to recover, and at the end of a week was able to walk with him in the garden. "Such was the result with the patient. On the mind of the doctor the cure had the effect of causing him to lose all confidence in the efficacy of medicine, he abandoned allopathy as a delusion, took to homeopathy as the only true practice, and necessarily lost many of his patients; and eventually left the country . . ."

fresh youth in athletic contests, so he can no more hope to rival him in healing the sick; to attempt it is sheer folly; to ask it of him simple ignorance and selfishness . . .

The Age-old Endeavor

Instead of asking what religion is I should prefer to ask what characterizes the aspirations of a person who gives me the impression of being religious: A person who is religiously enlightened appears to me to be one who has, to the best of his ability, liberated himself from the fetters of his selfish desires and is preoccupied with thoughts, feelings, and aspirations to which he clings because of their super-personal value. It seems to me that what is important is the force of this super-personal content and the depth of the conviction concerning its overpowering meaningfulness, regardless of whether any attempt is made to unite this content with a divine Being, for otherwise it would not be possible to count Buddha and Spinoza as religious personalities. Accordingly, a religious person is devout in the sense that he has no doubt of the significance and loftiness of those super-personal objects and goals which neither require nor are capable of rational foundation. They exist with the same necessity and matter-of-factness as he himself. In this sense religion is the age-old endeavor of mankind to become clearly and completely conscious of these values and goals and constantly to strengthen and extend their effect. If one conceives of religion and science according to these definitions then a conflict between them appears impossible. For science can only ascertain what *is,* but not what *should be,* and outside of its domain value judgments of all kinds remain necessary. Religion, on the other hand, deals only with evaluations of human thought and action: it cannot justifiably speak of facts and relationships between facts. According to this interpretation the well-known conflicts between religion and science in the past must all be ascribed to a misapprehension of the situation which has been described.

—Albert Einstein

letters • questions • comment

Along with the development of modern psychology there seems now to be a resurgence of interest in "Yoga practices." Should not the serious student of human nature, especially one who endeavors to "know himself," investigate these practices?

Since "investigation of the unexplained laws of nature and the psychical powers latent in man" was one of the objects of the original Theosophical Society, some kind of inquiry does seem to be indicated. But perhaps it is significant that this is the third object, preceded by the first, which is to form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color; while the second, really in the service of the first, involves study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study.

Various reports concerning the efficacy of yoga practices suggest the reality of the inner nature of man. But Theosophy teaches that this "inner man" is quite complex, having both inner and outer aspects. The aspect engaged by Hatha Yoga practices is not the one in which are generated ideas pertaining to the pursuit of the "nucleus of a Universal Brotherhood of Humanity." Such ideas originate on the plane of higher mind and for them to intend the will as a force in action, the will must be activated by deep feeling in behalf of mankind. This feeling grows best in a matrix formed of great ideas which have been made objects of continual reflection. This is a task easy to begin, but its ultimate accomplishment is the fruit of long and painstaking effort, although it is the most important that can be undertaken. To sustain this kind of inspiration, well-intentioned longing is not enough. Raja Yoga is required.

Hatha Yoga practices, moreover pertain to the training of the physical body and are not concerned with any but the lower principles in man, which are not causative in their nature, or at least not properly so if a man intends to originate actions with the highest motive. As to the pursuit of such practices, Mr. Judge had the following to say to students confronted by similar questions almost a hundred years ago.

* * *

A good deal has been said in Theosophical literature about the danger of pursuing Yoga practice, such as regulating the breathing, assuming certain postures of the body, etc., and several persons, not satisfied with simple declarations by such writers as H.P.B. that these practices are prejudicial, have frequently asked for reasons. Many of the reasons given in the *Path* and elsewhere have been merely further declarations. I have instituted some experiments for the purpose of showing what is the effect, if any, upon the physical system of a certain sort of breathing used in Hatha Yoga practices, and desire to record one for the benefit of inquirers.

The persons present were myself, a well-known physician whose name I can give, and the practitioner. The physician first took the person's pulse for three minutes and found it to be running at 96 beats per minute, and then the experiment began with the practice with the following result:

First minute. Pulse fell to 91 beats.
Second minute. Pulse fell to 81 beats.
Third minute. Pulse remained at 81 beats.

A delay of five minutes then occurred, when the practice was begun again for six minutes, with the following result:

First minute. Pulse running at 91 beats a minute.
Second minute. Pulse fell to 86 beats.
Third minute. Pulse remained at 86.
Fourth minute. Pulse fell to 76.
Fifth minute. Remained at 76.
Sixth minute. Remained at 76.

This shows a reduction in the pulse action of 20 beats in 14 minutes. It also shows that after the first three minutes the intermission of five minutes was not enough to enable the pulse to go back to 96 beats, at which it started. The first three minutes showed a fall of five beats in the first minute and ten in the next minute, making fifteen beats reduction for the three minutes.

It therefore appears that one of the accomplishments of this practice is a distinct effect upon the action of the heart, and as all the Hindu books invariably state that great caution should be used and that there are dangers, we can see here a very great danger found in an effect upon the heart's action, resulting in a reduction of

pulse beats of twenty beats in fourteen minutes. The Hindu books to which I have referred, and which are the only works through which inquirers have heard about these practices, also say that a guide who is fully acquainted with the subject is necessary for each student, and that every one of these practices requires an antidote for its effects through other regulations tending to neutralize the bad physical effects. Students have been too anxious to try these experiments without paying any attention to the cautions given out, and I know of some cases in which, while well remembering that the cautions had been uttered, persons have pursued these practices by themselves without assistance. I hope that the above record will not only justify the cautionary remarks which have been so often made by sincere Theosophical writers, but will also serve to warn off Theosophical students from this dangerous ground. ("Why Yoga Practice Is Dangerous," THEOSOPHY 1:418.)

* * *

The advantage of seeking control of the mind and body on "higher ground," so to speak, rather than through the ever-shifting illusions of lower mind, is suggested by Patanjali in his *Yoga Aphorisms*:

> By concentrating his mind upon the true nature of the soul as being entirely distinct from any experiences, and disconnected from all material things, and dissociated from the understanding, a knowledge of the true nature of the soul itself arises in the ascetic. . . .
>
> The powers hereinbefore described are liable to become obstacles in the way of perfect concentration, because of the possibility of wonder and pleasure flowing from their exercise, but are not obstacles for the ascetic who is perfect in the practice enjoined.

In *The Bhagavad-Gita* are directions for the practice of the kind of yoga advised by Patanjali:

> Honoring the gods, the brahmans, the teachers, and the wise, purity, rectitude, chastity, and harmlessness are called mortification of the body. Gentle speech which causes no anxiety, which is truthful and friendly, and diligence in the reading of the Scriptures, are said to be austerities of speech. Serenity of mind, mildness of temper, silence, self-restraint, absolute straightforwardness of conduct, are called mortification of the mind. This threefold mortification or austerity practiced with supreme faith and by those who long not for a reward is of the *sattva* quality.

THE MORAL LAW OF COMPENSATION

By An Ex-Asiatic

> For thou shalt be in league with the stones of the field; and the beasts of the field shall be at peace with thee.
>
> —Job, chap. V, v. 23, Christian Bible

AS a Western Theosophist I would like to present to my Indian brethren a few thoughts upon what I conceive to be the operation of the Law of Compensation in part, or, to put it more clearly, upon the operation of one branch of this law.

It seems undeniable that this law is the most powerful, and the one having the most numerous and complicated ramifications of all the laws with which we have to deal. This it is that makes so difficult for a human spirit the upward progress after which we all are striving, and it is often forced upon me that it is this law which perpetuates the world, with its delusions, its sadness, its illusions, and that if we could but understand it so as to avoid its operation, the *nirvana* for the whole human family would be an accomplished fact.

In a former number a respected brother from Ceylon, speaking with authority, showed us how to answer the question so often asked: "Why do we see a good man eating the bread of poverty, and the wicked dwelling in riches, and why so often is a good man cast down from prosperity to despair, and a wicked man after a period of sorrow and hardship made to experience for the balance of his life nothing but success and prosperity?" He replied that our acts in any one period of existence were like the arrow shot from the bow, acting upon us in the next life and producing our rewards and punishments. So that to accept his explanation—as we must —it is, of course, necessary to believe in re-incarnation. As far as he went, he was very satisfactory, but he did not go into the subject as thoroughly as his great knowledge would permit. It is to be hoped that he will favor us with further essays upon the same subject.

Note.—This early article by Mr. Judge, published five years before he founded the *Path*, appeared originally in the *Theosophist*, October, 1881.

I have not yet seen anywhere stated the *rationale* of the operation of this law—how and why it acts in any particular case.

To say that the reviling of a righteous man will condemn one to a life of a beggar in the next existence is definite enough in statement, but it is put forward without a reason, and unless we accept these teachings blindly we cannot believe such consequences would follow. To appeal to our minds, there should be a reason given, which shall be at once plain and reasonable. There must be some law for this particular case; otherwise, the statement cannot be true. There must occur, from the force of the revilement, the infraction of some natural regulation, the production of some discord in the spiritual world which has for a consequence the punishment by beggary in the succedent existence of the reviler. The only other reason possible of statement is, that it is so ordered. But such a reason is not a reason at all because no Theosophist will believe that any punishment, save that which man himself inflicts, is *ordered*. As this world is a world produced by law, moved by law, and governed by the natural operation of laws which need no one to operate them, but which invariably and unerringly operate themselves, it must follow that any punishment suffered in this way is not suffered through any order, but is suffered because the natural law operates itself. And further, we are compelled to accept this view, because to believe that it was *ordered,* would infer the existence of some particular person, mind, will, or intelligence to *order* it, which for one instant no one will believe, who knows that this world was produced, and is governed, by the operation of number, weight and measure, with harmony over and above all.

So then we should know in what manner the law operates, which condemns the reviler of a righteous man to beggary in his next existence. That knowledge once gained, we may be able to find for ourselves the manner and power of placating as it were this terrible monster of compensation by performing some particular acts which shall in some way be a restoration of the harmony which we have broken, if perchance we have unconsciously or inadvertently committed the sin.

Let us now imagine a boy born of wealthy parents, but not given proper intelligence. He is, in fact, called an idiot. But instead of being a mild idiot, he possesses great malice which manifests itself in his tormenting insects and animals at every opportunity. He lives to be, say, nineteen and has spent his years in the malicious, although

idiotic, torment of unintelligent, defenceless animal life. He has thus hindered many a spirit in its upward march and has beyond doubt inflicted pain and caused a moral discord. This fact of his idiocy is not a restoration of the discord. Every animal that he tortured had its own particular elemental spirit, and so had every flower that he broke in pieces. What did they know of his idiocy, and what did they feel after the torture but revenge. And had they a knowledge of his idiocy, being unreasoning beings, they could not see in it any excuse for his acts. He dies at nineteen, and after the lapse of years is reborn in another nation—perchance another age—into a body possessing more than average intelligence. He is no longer an idiot, but a sensible active man who now has a chance to regenerate the spirit given to every man, without the chains of idiocy about it. What is to be the result of the evil deeds of his previous existence? Are they to go unpunished? I think not. But how are they to be punished; and if the compensation comes, in what manner does the law operate upon him? To me there seems to be but one way, that is through the discord produced in the spirits of those unthinking beings, which he had tortured during those nineteen years. But how? In this way. In the agony of their torture these beings turned their eyes upon their torturer, and dying, his spiritual picture through the excess of their pain, together with that pain and the desire for revenge, were photographed, so to speak, upon their spirits—for in no other way could they have a memory of him—and when he became a disembodied spirit they clung to him until he was reincarnated when they were still with him like barnacles on a ship. They can now only see through his eyes, and their revenge consists in precipitating themselves down his glance on any matter he may engage in, thus attaching themselves to it for the purpose of dragging it down to disaster.

This leads to the query of what is meant by these elementals precipitating themselves down his glance. The ancients taught that the astral light—*Akasa*—is projected from the eyes, the thumbs and the palms of the hands. Now as the elementals exist in the astral light, they will be able to see only through those avenues of human organism which are used by the astral light in travelling from the person. The eyes are the most convenient. So when this person directs his glance on any thing or person, the astral light goes out in that glance and through it those elementals see that which he looks upon. And so also, if he should magnetise a person, the

elementals will project themselves from his hands and eyes upon the subject magnetised and do it injury.

Well then, our re-incarnated idiot engages in a business which requires his constant surveillance. The elementals go with him and throwing themselves upon everything he directs, cause him continual disaster.

But one by one they are caught up again out of the orbit of necessity into the orbit of probation in this world, and at last all are gone, whereupon he finds success in all he does and has his chance again to reap eternal life. He finds the realization of the words of Job quoted at the head of this article: he is in "league with the stones of the field, and the beasts of the field are at peace with him." These words were penned ages ago by those ancient Egyptians who knew all things. Having walked in the secret paths of wisdom, which no fowl knoweth and the vulture's eye hath not seen, they discovered those hidden laws, one within the other like the wheels of Ezekiel, which govern the universe. There is no other reasonable explanation of the passage quoted than the theory faintly outlined in the foregoing poor illustration. And I only offer it as a possible solution or answer to the question as to what is the *rationale* of the operation of the Moral Law of Compensation in that particular case, of which I go so far as to say that I think I know a living illustration. But it will not furnish an answer for the case of the punishment for reviling a righteous man.

I would earnestly ask the learned friends of the Editor of the THEOSOPHIST to give the explanation, and also hint to us how in this existence we may act so as to mitigate the horrors of our punishment and come as near as may be to a league with the stones and the beasts of the field.

THE CHRISTIAN SCHEME

Heresies and Secret Societies: *IAO*

IN the Ophite gems of King (*Gnostics*), we find the name of Iao repeated, and often confounded with that of Ievo, while the latter simply represents one of the genii antagonistic to Abraxas. In order that these names may not be taken as identical with the name of the Jewish Jehovah we will at once explain this word. It seems to us surpassingly strange that so many learned archæologists should have so little insisted that there was more than one Jehovah, and disclaimed that the name originated with Moses. Iao is certainly a title of the Supreme Being, and belongs *partially* to the Ineffable Name; but it neither originated with nor was it the sole property of the Jews. Even if it had pleased Moses to bestow the name upon the titular "Spirit," the alleged protector and national deity of the "Chosen people of Israel," there is yet no possible reason why other nationalities should receive Him as the Highest and One-living God. But we deny the assumption altogether. Besides, there is the fact that Yaho or Iao was a "mystery name" from the beginning. . . . Anterior to [King David's] time, few or no proper names were compounded with *iah* or jah. It looks as though David, being a sojourner among the Tyrians and Philistines (II Samuel), brought thence the name of Jehovah. Neither David nor Solomon recognized either Moses or the law of Moses.

Says Fürst: "The very ancient name of God, Yâho, written in the Greek Iao, appears, apart *from its derivation,* to have been an old mystic name of the Supreme deity of the Shemites. (Hence it was told to Moses when initiated at Hor-eb—the *cave,* under the direction of Jethro, the Kenite or Cainite priest of Midian.) In an old religion of the Chaldeans, whose remains are to be found amongst the Neo-platonists, the highest divinity enthroned above the seven heavens, representing the Spiritual Light-Principle

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Note.—"The Christian Scheme," begun in November, 1967, is collated from the works of H. P. Blavatsky. It recounts the historical background and early development of Christianity.

(*nous*)[1] and also conceived as Demiurgus,[2] was called Iao, who was, like the Hebrew Yâho, mysterious and unmentionable, and whose name was communicated to the initiated. The Phœnicians had a Supreme God whose name was trilateral and *secret,* and he was Iao."

But while Fürst insists that the name has a Semitic origin, there are other scholars who trace it farther than he does, and look back beyond the classification of the Caucasians.

In Sanskrit we have Jah and Jaya, or Jaa and Ja-ga, and this throws light on the origin of the famous festival of the car of Jagannath, commonly called Jaggarnâth. Javhe means "he who is," and Dr. Spiegal traces even the Persian name of God, "Ahura," to the root *ah,* which in Sanskrit is pronounced *as,* to breathe, and *asu,* became, therefore, in time, synonymous with "Spirit." Rawlinson strongly supports the opinion of an Aryan or Vedic influence on the early Babylonian mythology. We have given the strongest possible proofs of the identity of Vishnu with Dag-on. The same may be adduced for the title of Iao, and its Sanskrit root traced in every country. JU or *Jovis* is the oldest Latin name for God. "As male he is Ju-*piter,* or *Ju,* the father, pitär being Sanskrit for father; as feminine, Ju-*no* or Ju, the comforter.

To grasp the real and primitive sense of the term IAO and the reason of its becoming the designation for the most mysterious of all deities, we must search for its origin in the figurative phraseology of all the primitive people. We must first of all go to the most ancient sources for our information. In one of the *Books of Hermes,* for instance, we find him saying that the number TEN is the mother of the soul, and that the *life* and *light* are therein united. For "the number 1 (one) is born from the spirit, and the number 10 (ten) from matter;" " the unity has made the TEN, the TEN the unity."

The kabalistic *gemantria*—one of the methods for extracting the hidden meaning from letters, words, and sentences—is arithmetical. It consists in applying to the letters of a word the sense they bear as numbers, in *outward* shape as well as in their individual sense. Moreover, by the *Themura* (another method used by the kabalists) any word could be made to yield its mystery out of its anagram.

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[1] Nous, the designation given by Anaxagoras to the Supreme Deity, was taken from Egypt, where he was styled NOUT.

[2] By very few though, for the creators of the material universe were always considered as subordinate deities to the Most High God.

Thus, we find the author of *Sepher Jezira* saying, one or two centuries before our era: "ONE, the spirit of the *Alahim* of Lives." So again, in the oldest kabalistic diagrams, the *ten* Sephiroth are represented as wheels or circles, and Adam Kadmon, the primitive man, as an *upright* pillar. "Wheels and seraphim and the holy creatures" (chioth), says Rabbi Akiba. In another system of the same branch of the symbolical *Kabala,* called Athbach—which arranges the letters of the alphabet by pairs in three rows—all the couples in the first row bear the numerical value *ten;* and in the system of Simeon Ben-Shetah, the uppermost couple—the most sacred of all, is preceded by the Pythagorean cipher, one and a nought, or zero—10.

If we can once appreciate the fact that, among all the peoples of the highest antiquity, the most natural conception of the First Cause manifesting itself in its creatures, and that to this they could not but ascribe the creation of all, was that of an androgyne deity; that the male principle was considered the vivifying invisible spirit, and the female, mother nature; we shall be enabled to understand how that mysterious cause came at first to be represented (in the picture-writings, perhaps) as the combination of the Alpha and Omega of numbers, a decimal, then as IAO, a trilateral name, containing in itself a deep allegory.

IAO, in such a case, would—etymologically considered—mean the "Breath of Life," generated or springing forth between an upright male and an egg-shaped female principle of nature; for, in Sanskrit, *as* means "to be," "to live or exist"; and originally it meant "to breathe." "From it," says Max Müller, "in its original sense of breathing, the Hindus formed 'asu,' breath, and 'asura,' the name of God, whether it meant the breathing one or the giver of breath." It certainly meant the latter. In Hebrew; "Ah" and "Iah" mean life. Cornelius Agrippa, in his treatise on the *Preëminence of Woman,* shows that "the word Eve suggests comparison with the mystic symbols of the kabalists, the name of the woman having affinity with the ineffable Tetragrammaton, the most sacred name of the divinity." Ancient names were always consonant with the things they represented. In relation to the mysterious name of the Deity in question, the hitherto inexplicable hint of the kabalists as to the efficacy of the letter H, "which Abram took away from his wife Sarah" and "put *into the middle of his own name,"* becomes clear.

There is no other deity which affords such a variety of etymologies as Iaho, nor a name which can be so variously pronounced. It is

only by associating it with the Masoretic points that the later Rabbins succeeded in making Jehovah read "Adonaï"—or Lord. Theodoret says that the Samaritans pronounced it *Iabè* (*Yahva*) and the Jews Yaho; which would make it as we have shown I-ah-O. Diodorus states that "among the Jews they relate that Moses called the God Iao." It is on the authority of the Bible itself, therefore, that we maintain that before his initiation by Jethro, his father-in-law, Moses had never known the word Iaho. The future Deity of the sons of Israel calls out from the burning bush and gives His name as "I am that I am," and specifies carefully that He is the "Lord God of the Hebrews" (Ex. 3:18), not of the other nations. Judging him by his own acts, throughout the Jewish records, we doubt whether Christ himself, had he appeared in the days of the Exodus, would have been welcomed by the irascible Sinaitic Deity. However, "The Lord God," who becomes, on His own confession, Jehovah only in the 6th chapter of Exodus (verse 3) finds his veracity put to a startling test in Genesis 22:14, in which *revealed* passage Abraham builds an altar to *Jehovah-jireh.*

It would seem, therefore, but natural to make a difference between the mystery-God Iao, adopted from the highest antiquity by all who participated in the esoteric knowledge of the priests, and his phonetic counterparts, whom we find treated with so little reverence by the Ophites and other Gnostics. Once having burdened themselves like the Azazel of the wilderness with the sins and iniquities of the Jewish nation, it now appears hard for the Christians to have to confess that those whom they thought fit to consider the "chosen people" of God—their sole predecessors in monotheism —were, till a very late period, as idolatrous and polytheistic as their neighbors. The shrewd Talmudists have escaped the accusation for long centuries by screening themselves behind the Masoretic invention. But, as in everything else, truth was at last brought to light. We know now that Ihoh must be read Iahoh and Iah, not Jehovah. Iah of the Hebrews is plainly the Iacchos (Bacchus) of the Mysteries; the God "from whom the liberation of souls was expected—Dionysus, Iacchos, Iahoh, Iah." Aristotle then was right when he said: "Jon was Oromasdes and Ahriman Pluto, for the God of heaven, Ahura-mazda, rides on a chariot which the *Horse of the Sun* follows. And Dunlap quotes Psalm 68:4, which reads:

Praise him by his name Iach
Who rides upon the heavens, as on a horse,

and then shows that "the Arabs represented Iauk (Iach) by a horse. The Horse of the Sun (Dionysus)." Iah is a softening of Iach, "he explains." The Hebrews express the idea of LIFE both by a *ch* and an *h;* as chiach, to be, hiah, to be; Iach, God of Life, Iah, "I *am.*"

How little the philosophy of the old secret doctrine was understood, is illustrated in the atrocious persecutions of the Templars by the Church, and in the accusation of their worshipping the Devil under the shape of the goat—Baphomet! Without going into the old Masonic mysteries, there is not a Mason—of those we mean who *do know something*—but has an idea of the true relation that Baphomet bore to Azâzêl, the scapegoat of the wilderness, whose character and meaning are entirely perverted in the Christian translations. "This terrible and venerable name of God," says Lanci, librarian to the Vatican, "through the pen of biblical glossers, has been a *devil,* a mountain, a *wilderness,* and a *he-goat.*" In Mackenzie's *Royal Masonic Cyclopædia,* the author very correctly remarks that "this word should be divided into Azaz and El," for "it signifies God of Victory, but is here used in the sense of *author of Death,* in contrast to Jehovah, the *author of Life;* the latter received a dead goat as an offering." The Hindu Trinity is composed of three personages, which are convertible into one. The *Trimurti* is one, and in its abstraction indivisible, and yet we see a metaphysical division taking place from the first, and while Brahma, though collectively representing the three, remains behind the scenes, Vishnu is the Life-Giver, the Creator, and the Preserver, and Siva is the *Destroyer,* and the *Death-giving* deity. "Death to the *Life-Giver,* life to the *Death-dealer.* The symbolical antithesis is grand and beautiful," says Gliddon. *"Deus est Dæmon inversus"* of the kabalists now becomes clear. It is but the intense and cruel desire to crush out the last vestige of the old philosophies by perverting their meaning, for fear that their own dogmas should not be rightly fathered on them, which impels the Catholic Church to carry on such a systematic persecution in regard to Gnostics, Kabalists, and even the comparatively innocent Masons.

on the lookout

Restoring Capacity for Love

In the *Nation* for Oct. 27, 1969, Ned O'Gorman reviews *The Lives of Children*: *The Story of the First Street School,* by George Dennison. Started in a store in a ghetto neighborhood in New York City, this school closed after two years because of lack of funds. But the quality of the education achieved there by children and teachers is truly a light, however brief, in the darkness of modern education. Speaking of the youngsters who had come from New York City's ghetto public schools to attend the First Street School, and nearly all of whom were too poor to pay tuition, Mr. O'Gorman says:

> Dennison had not merely to teach them anew; he had to prepare them to learn. To do that he had to let them think it possible to love themselves. The "schools" break a child down for they deny him time to luxuriate in a sense of being. The saddest children I know are children who despise themselves. If a child who would know everything—and all children are certain they can—discovers that he is forbidden to rejoice in that wild expectation he soon grows inward and sulks his life away.

"Mystery of the Self"

Dennison strove to create an environment in which the real life of the mind and heart could emerge, in which the children could learn to know and love themselves and each other. O'Gorman continues:

> They became heroes in Dennison's narrative, each one individual, but all caught up in a fantastic battle of wills and desire. I forget who was who but I do not forget how they struggled. I remember the wounds they shared; a simultaneous fear of and yearning for everything—knowledge, love, friendship and community, the world.

> The First Street School tried to be a place where children might find a style of conduct and growth that could free them to learn, to live and to thrive. There is a Grecian tension in their tragic play and rage.

That this kind of self-discovery did not stop with the individual, but reached through personal experiences deep into human nature in general is also indicated by Mr. O'Gorman:

> Dennison's children were already victims. In his school they came like visionaries to search for visions. They fought, played and lunged at knowledge. But before they would read, they would know themselves first. The children of the cities of the dispossessed (all our children?) must come alive to the world. They must not go gentle into the dark night of the "systems"; they must learn to rage against the rules and grow strong within so that no one—not even a board of education—can molest them. It is the world a child knows first and would know when school is over. The books he reads, the problems he solves, the questions he asks and answers are cosmic ones, all connected in the mystery of the self. The children of the First Street School had never before been given a cosmos to receive them and their spirits. The First Street School was that cosmos.

The "Interior Life"

The evidence that this venture, though it could not survive was a serious educational experiment, that it was not just another ingenious and well-meant attempt to produce "better adjusted" individuals, lies in what Dennison *did not* attempt to do. As his reviewer notes:

> I would speak of the "interior life" of a child, of that holy, sacramental, vivid mystery that children know themselves by. George Dennison comes as close as anyone I have read to defining that Mystery. He neither overdefines nor molests it with his biases. He reveals it, though he can do very little to make his charges love that mystery.

Surely something of this sort was what H.P.B. had in mind in the section on education in the *Key,* when she spoke of "the development and training of the inner senses, faculties and latent capacities," and in telling what she would do:

> If we had money, we would found schools which would turn out something else than reading and writing candidates for starvation. Children should above all be taught self-reliance, love for all men, altruism, mutual charity, and more than anything else, to think and reason for themselves.

A Law of Growth

Parade (a section in the Pasadena *Star-News,* Oct. 26, 1969) calls attention to the findings of Dr. Robert Blizzard (Johns Hopkins) concerning the effect of love on the physical growth of children:

> At Hopkins, Dr. Blizzard has seen 8-year-olds with the height of 4-year-olds. Many of these children have been diagnosed superficially as hypopituitary dwarfs, children deficient in growth hormones. But Dr. Blizzard says these diagnoses are frequently incomplete, that once these children are taken away from their homes and placed in different environments, their glands begin to manufacture growth hormones, and many of them grow from five to ten inches in a single year.
>
> Return these same children to their homes, and immediately they stop growing.
>
> For the most part, Dr. Blizzard asserts, their lack of growth is caused by lack of parental love. Their fathers are frequently alcoholic. Their mothers never wanted them in the first place, regard them as burdens.

Egoic Cause

Recognition of the importance of love is by no means new. Some years ago, orphaned infants in a hospital in Peru were observed to languish and die without the human contact of being held and talked to, even though they were well-fed and otherwise adequately nurtured. In the light of Karma this phase of human development can be seen to be very complex. But if analogy is the key to understanding both man and the cosmos, such discoveries are suggestive of egoic influence as the ultimate determinant in evolution. In the article "Premature and Phenomenal Growths," H.P.B. indicates that the rare cases of children attaining their maturity years in advance of the average for the race are but forerunners of the development of future races. She says further:

> Now, what the Occultists say, is this: humanity is on the descending pathway of its cycle. The rear-guard of the 5th race is crossing slowly the apex of its evolution and will soon find itself having passed the turning point. And, as the descent is always more rapid than the ascent, men of the new coming (the 6th) race are beginning to drop in occasionally. Such children regarded in our days by official science as exceptional monstrosities, are simply the pioneers of that race. There is a prophecy in certain Asiatic old books couched in the following terms, the sense of which we may make clearer by adding to it a few words in brackets.

Ruling Cycles

> And as the fourth (race) was composed of Red-yellow which faded into Brown-white (bodies), so the fifth will fade out into white-brown (the white races becoming gradually darker). The sixth and seventh *Manushi* (men?) will be born adults; and will know of no old age, though their years will be many. As the Krita, Treta, Dvapara and Kali (ages) have been each decreasing in excellence (physical as well as moral) so the ascending—Dvapara, Treta, and Krita will be increasing in every excellence. As the life of man lasted 400 (years in the first, or Krita Yuga), 300 (years in Treta), 200 (years in Dvapara) and 100 (in the present Kali age); so in the next (the 6th Race) (the natural age of man) will be (gradually increased) 200, then 300 and 400 (in the two last yugas).

It might be inferred from this that incarnation into loving and supportive surroundings is in some way analogous to incarnating with a maximum impetus and ability to work for the betterment of the race.

The Study of "Death"

In 1963, Prof. John D. Black, of Stanford University, started a senior colloquium on the subject of death. As reported in the *Stanford Observer* for February, 1969, Prof. Black, a professor of psychology, got the idea for the colloquium from realizing that "Americans are afraid of death and don't really face up to it, and therefore don't live as full lives as they might." Most if not all of the participants are agnostics, and while the subject of immortality comes up, religion is rarely interjected into the discussions. While not pretending to resolve the "mystery of death," the colloquium has enabled the participants to emerge with healthier attitudes. And some of the students, Prof. Black says, have discovered unsuspected areas of creativity within themselves. While he will accept the usual term paper for this course, he encourages his students to develop "something uniquely their own, something stimulated by the discussions." Among the responses have been original musical compositions and an illustrated children's story made into a book to "lessen the fear of death and help the younger reader have a more positive concept of it." There were also paintings and sculpture by students who had never done anything of this sort.

An Ancient Quest

When questioned about what they might do upon realizing that

death was imminent, Prof. Black's students found themselves thinking of acts of unselfishness, as well as of facing the prospect of death with stark honesty in relation to themselves. This teacher's desire to help his students reach to greater depths of meaning suggests the parallel, in the *Katha Upanishad,* of the quest of Nachiketas. An inquirer into life's mysteries of past millennia, he learned by persistently questioning Death that the soul's purpose is single—the realization of knowledge. Nachiketas then addressed these words to Death:

> Not by wealth can a man be satisfied. Shall we choose wealth if we have seen thee? Shall we desire life while thou art master? This that they doubt about, O Death, what is in the great Beyond, tell me of that. This wish that draws near to the mystery, Nachiketas chooses no other wish than that.

It may seem strange that we have need of a course in "understanding death," but in a society whose structure offers no organic matrix within which to comprehend the mysteries of life, perhaps such specialized forms become the substitutes until the artificial environment can arouse the ego to an awareness in the natural environment afforded by Karma.

Non-verbal Communication

Speaking before a group of pediatricians, Dr. Albert E. Scheflen, of the Albert Einstein College of Medicine, reported recent studies of the cultural significance of non-verbal patterns of communication. (*New York Times,* Sept. 28, 1969.) They include such things as the distance separating people when they talk to each other (North Europeans, for example, stand about six inches farther apart than Southern Europeans), clearing the throat strategically, or the effect of an "outsider" such as a photographer at a large group event. The acquisition of these mannerisms seems to go hand in hand with the learning of language, and is taught in much the same way. "Misreading cross-cultural signals," Dr. Scheflen said, "is the basis of much misunderstanding between doctors and patients, as well as society at large."

One is led by the attention to these small matters to consider symbols of greater import, for they transcend cultural differences. Mathematics and great music, art and literature, perhaps, would afford common ground. And in *The Seed Beneath the Snow,* Ignazio Silone shows that verbal communication debased by habit-

ual deceit and self-interest may be transcended by an act of service. Gifts given with no mood of expectation, or even of self-sacrifice, so clearly mirror the motive that it cannot be misinterpreted, and by such means the reversal of long-established tendencies may begin.

Heralds of Regeneration

A curious mixture of appreciation and distrust of H. P. Blavatsky appears in the May 1969 issue of a Dutch magazine, *Bres-Planète*. The author is H. Groot, an astronomer of some eminence, who writes under the title of "Heralds of the Future" on Henri Bergson and H.P.B. There is much common sense in the opening paragraphs. "A regeneration," he says, "is necessary if this world is to avoid coming to a dead end in the rigidity of a perfect but senseless and strangling technology, serving an unfettered craving for power, greed and egoism." Every new age, he says, has its pioneers who are iconoclasts as well as builders. He speaks of Plato, Galileo, Goethe, Darwin, James Watt, Marx, and Teilhard de Chardin as men of this sort. In respect to the turbulence of the present, he finds the unrest and revolt of youth to be "nothing but the symptoms of a new form of consciousness." For heralds of a new way of thinking, he turns to Bergson and H. P. Blavatsky.

Battle on Two Fronts

We extract the best of what he says about H.P.B.:

> In a period when an unspirited materialism reached its culminating point, Mme. Blavatsky stressed other values. She did this principally by publishing her two main works, *Isis Unveiled* and *The Secret Doctrine,* as well as a great number of articles for magazines. The basic ideas of these books are partly those of Hinduism and partly those of Buddhism. These ideas may be traced in many spiritual movements of today which have been influenced by her teachings. . . .
>
> H.P.B. appeared in a time when both science and religion suffered from the whip of reason, both being rigid and dogmatic and both considering themselves perfect! She therefore had to fight a battle on two fronts: against the taboos of science and of religion. On the one hand she attacked scientific conceptions which were fully materialistic and on the other hand she turned against the rigidity of a serevely dogmatic and in many respects intolerant and arrogant church. What wonder that many resisted her? That only a few were found ready to lend a willing ear to the message she brought? On the contrary, it is only just now, after nearly a hundred years, that the essence of what H. P. Blavatsky had to say is beginning to penetrate. . . .

Everyone's Duty

The weakness of Dr. Groot's otherwise thoughtful discussion lies in his apparent inability to accept the idea of perfected beings and his belief, therefore, that H.P.B. was probably "the author of the famous *Mahatma Letters to A. P. Sinnett.*" Yet the outrageous moral inconsistency of such an invention does not bother him especially—"it cannot be denied," he adds, "that she was a woman of genius." He also says that "she has given a forceful impetus to thinking mankind," and that past history reveals "but few who could be compared to her." He ends his article with the following:

> She tried to explain that we are living in a great time in which the rigid . . . must make room for a new phase of consciousness. And this is not to be restricted to the few, but should include the whole of humanity. It is the duty of us all to cooperate in this enterprise. How can we do this? By being open to everything which is new and in continually looking for the valuable essence in the many new forms. A critical discrimination is necessary, for often old and worn-out ideas present themselves in new clothing. . . . The numerous forms which separately do not represent the true, build together that truth of which Mme. Blavatsky said: THERE IS NO RELIGION HIGHER THAN TRUTH.

Ominous Ignorance

A kind of plateau of irresponsibility has apparently been reached by some of those to whom the public has delegated charge of its safety and welfare. As reported in *Medical World News* (July 25, 1969), Dr. William H. Stewart, Surgeon General of the U.S. Public Health Service, who served as chairman of the committee which investigated the death of 6,000 sheep from nerve-gas poisoning last year, could not answer questions by congressmen on the hazard to human beings of experiments which end in such disasters. He did not know. The *Medical News* discloses the reasons for his surprising lack of knowledge:

> Much of the information about current U.S. biological warfare programs was apparently off limits to Dr. Stewart, as it is to nearly all other physicians, and to just about everybody else as well. The government, university, and drug industry scientists actively involved in these programs apparently include relatively few physicians. The Army's major biowar center at Fort Detrick, Md., for example, has only 14 MDs on its staff, compared with 120 Ph. Ds. And despite the claim that the U.S. programs are purely defensive, physicians who have tried to find out about possible medical defense measures have had little luck

with the Army. In the information that has been made available, there is no evidence of any substantial work on ways of protecting the civilian population against a biological attack, or against any epidemic that might be set loose by an air crash, train wreck, lab explosion, or earthquake involving U.S. research or storage facilities.

The article calls attention to the fact that there is no defense against this kind of warfare and that germs, unlike bombs, cannot be aimed; they are ultimately unpredictable in effect.

A Doctor's Ethical Clarity

One physician, Dr. Victor W. Sidel, formerly chief of the community medicine unit at Massachusetts General Hospital, now professor of community health at Albert Einstein College in New York, is an articulate critic of physicians who take part in experiments for biological warfare. His position is stated with simplicity:

To stay ethical, Dr. Sidel says, a military physician must do nothing to contribute to the net increase in disease, disability, or untimely death. He must also be free to make judgments about his own medical ethics. If the physician becomes a combatant, or unable to make his own ethical judgments, he has stopped functioning as a physician. He may be a good soldier, but he is an unethical doctor.

A civilian physician, Dr. Sidel says, has an "ethical imperative," stemming directly from the ethical traditions of medicine and from the concept of complicity developed at the Nuremburg Tribunal. "If the physican knows of any unethical activities of other physicians—for example, developing chemical-biological weapons or using medicine for psychological warfare —even if those activities are being performed under the aegis of his government, it is not only his right but his clear duty to make these activities as widely known as he can and to protest against them. In the long run, everyone will gain from this—his profession, his nation, and his species—even though in the short run, the physician himself may suffer from his protest."

Whence "Identity"?

In his column in the *Monterey Peninsula Herald* (June 3, 1969), Sidney Harris mulls over the question of how the body can be the source of a sense of identity when it constantly changes and is, from the point of view of physiology, a completely new organism every seven years. He writes:

Take a coat. Suppose each week it tore and we replaced it with a patch, until finally it was a coat entirely made up of these

> patches. Would it still be the "same" coat? And at what time, at what particular patching, would it change from the "old" coat to a new and different one?

On the other hand, Mr. Harris reflects, there is in the human being an unmistakable continuity of consciousness, and the individual identifies himself as the same person, regardless of changes in appearance or attitudes.

"Something Quite Different"—but What?

He continues:

> But if every cell is constantly changing, and eventually dying, in the body, how can one believe that what we call the "identity" of a creature is a material, physical thing consisting merely of biological and chemical processes?
>
> To me, this old-fashioned mechanistic view is as superstitious and obsolete as the medieval belief in the "four humours." Thus, the "personality" or the "psyche" or the "mind," call it what you will, of a person, is something quite other, and different, from the mere arrangement and chromosomes of the body—something beyond these, a unifying and identifying element we should not hesitate to call "spirit."

Such thinking, "in public," and without sectarian overtones, must surely do its part in preparing the mind of the race to ask more questions and to recognize the need to fill in such terms as "spirit" and "mind" with more precise and richer meanings.